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\$1 A VOLUME

## Cottage Song.

BY JOHN S. ADAMS.

[A more dainty and beautiful picture of the quiet and rest of a true home, than the following, is rarely met with.] †

We've a cottage clothed with roses,  
Near a wood  
Where the singing birds of summer  
Nest and brood;  
There in early spring the daisies  
Gem the sod,  
Looking up to heaven above them,  
And to God.

There in holy calm we worship  
One above,  
Through his works that all around us  
Speak his love;  
Read we there his will in every  
Rock and tree,  
While his blessings fall upon us  
Rich and free.

Beautiful the morning sunlight  
Cometh there,  
Crowning Nature at her early  
Morning prayer:  
And at evening, when the twilight  
Closeth round,  
Still, devoutly at her worship,  
Is she found.

We are not alone, for angels  
Come and go,  
Walking often through our cottage  
To and fro;  
Promising to guide and guard us  
With their love,  
Till we go to live among them,  
Up above.

Simple life is ours, we follow  
Nature's way,  
Learning of her truthful lessons  
Day by day;  
Striving to fulfill our mission,—  
Doing good:  
Living happy in our cottage  
Near the wood.

## Evidences of Spiritualism.

(Concluded.)

Of the manifestations through the Fox family, Horace Greeley wrote: "We devoted what time we could spare from our duties out of three days to this subject (they were staying at his own house), and it would be the basest cowardice not to say that we are convinced beyond a doubt of their perfect integrity and good faith in the premises. Whatever may be the origin or cause of the rappings, the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction."

Said Jenny Lind to Katy Fox, whom she visited while at the residence of Greeley: "If it were possible for you to make these sounds, I know it is impossible for you to answer the questions I have asked this evening." She had conversed in her native tongue, and was so deeply impressed as to depart with eyes suffused with tears.

As contrasting the "exposition" of Faraday, Robert Dale Owen states an occurrence at the residence of the Count D'Ourches, near Paris. He says: "I saw, in broad daylight, a dinner table seating seven persons, with fruit and wine on it, rise and settle down, while all the guests were standing around it. All present saw the same thing."

That the intelligence, whatever it may be, is independent of the minds of all present, can be determined at any seance. Thus, while receiving a communication from my spirit sister, I arose and walked to a side table

where a dish of nuts was standing; I turned a portion of them into a pitcher standing by, and requested that the table be moved once for each nut in the pitcher. This was correctly done, and several times repeated, always successfully. Again, my father dropped his pocket book from his pocket while on his farm, and after a long search gave it up for lost. He had not the least idea when it fell from his pocket. Three days afterwards, while I was sitting at a table entirely alone, it moved, called for the alphabet, and spelled out a sentence, telling exactly where to find the missing article, and it was recovered.

The spirit of Mrs. T.'s sister came while she was sitting alone at the table, and by means of the alphabet told her that her father would soon die; stating the exact time, about three months ahead. The event was improbable and unexpected, but came literally true.

Thus I might go on, page after page, with facts from my own experience. Many of these, indeed the major part, relate to the influence of mind over matter rather than to the movement of matter. Such facts may be taken as correlative evidences, and may be so freed from sources of error as to have positive significance.

Judge Edmonds says: "Preparatory to meeting a circle I have sat down alone in my room and carefully prepared a series of questions to be propounded, and I have been surprised to have my questions answered, and in the precise order in which I made them, without my even taking my memorandum out of my pocket, and when I knew not a person present even knew that I had prepared questions, much less what they were. . . . I have heard the mediums use Greek, Latin, Spanish and French words, when I knew that they had no knowledge of any language but their own; and it is a fact that can be attested to by many, that often there has been speaking and writing in foreign languages and unknown tongues by those who were unacquainted with either."

To such statements it may be objected that similar phenomena of impossibility are seen in the somnambulist. Granted, but how dispose of the following? Judge Edmonds further states: "When I was absent last winter in Central America, my friends in turn heard of my whereabouts and of the state of my health seven times; and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct."

Mrs. T.'s deceased sister promised to communicate at the "Banner of Light" circle room a message for us. We repeated the question for nearly six months if she had done so, always receiving a negative; but one evening, she unexpectedly informed us, by the alphabet, and through the moving of the table, that she had done so, and as soon as the mail could reach us we received it.

The facts I have stated not only indicate intelligence, but identify that intelligence. It is identified in the only manner possible. If a friend should come to our door and rap, if we could not open it, nor in any manner see him, if he could not speak, but only answer us by raps, how could we learn who he was, how identify him? Simply by asking such questions as he only could answer, and, if rightly responded to, we should at once believe him to be present. We should not begin to cavil and prate about the unknown laws of mind.

In precisely this manner do our spirit friends come to us, and by the same means can they be identified. If I hear rappings on the table as it is moved, and by the alphabet the name of a departed friend is given, I can by a series of questions establish his identity as well as I could if he were a mortal standing outside of my door. There is not a Spiritualist but has had such

[Concluded on page 176.]

## A Great Spiritual Work.

A. A. WHELOCK:

*My Friend*,—Last week I had a conversation with two persons, which will help to show a great work that is to be done. One, an elderly man, said he had long ago made up his mind that the old notions about creeds and holy books were absurd; that all had equal right to their own opinion; and he thought that when the body died the spirit ended. Another, a devout woman in the church, said she doubted about any future life, as did many of her firm friends. Both said, if Spiritualism, with its proofs of that life, were true, they would be glad. One of these was "heterodox," the other "orthodox;" yet both in doubt, because neither the philosopher or the church have clearly taught the supremacy of spirit over matter, or the permanence of the unseen faces, moulding, shaping and dissolving the forms of things we see. A great revolution in the realm of thought must come, and is at hand. Our philosophy is inductive and material; our medical "science"—so-called—treats the human body as a solid reality, and the vital forces that rule it as secondary affairs, dependent on the flesh and bone, and not the shapers of flesh and bone, and guiders of the blood.

Our religion follows blindly in the same path, (*when did priesthood ever lead?*) and ignores its own Infinite Spirit, acting everywhere, ruling everywhere, present everywhere, and always shaping worlds to-day and dissolving them to-morrow,—the Great Cause, in the final analysis the primordial element and essence from which all is made.

This beautiful Sabbath morning I write by a window, on the bank of the blue, clear river, and feel the pure air that sweeps over its surface, bringing coolness and health. This viewless wind is moved by some electric force, subtler than itself, and that force is lasting. The river sweeps on, its flood fifty feet deep and a mile wide, carried along by a power constant and resistless, yet unseen. I see the green shores on its Canadian sides, and the solid earth is put in its fit place by the constant action of chemic and electric forces. The grass, and trees and grains are shaped, and colored, and ripened, by the unceasing process of light, and heat, and the magnetism of earth and sky. "The grain withers and the flower fadeth;" but these remain to build up the yearly marvel of beauty and use.

Thinking of all this, it is no miracle that the spirit rules and shapes these bodies of airs, for it is in accord with the Infinite Laws that it should do so; and the permanence of this spiritual organism within us, living chiefly when the body did, seem easy and natural enough.

Thus is fulfilled the hope, the desire, the intuitive belief in Immortality,—a truth of the soul because a part thereof—which grows with the process of the ages.

I have not carried out this thought fully and closely, but by way of suggestion, that others may complete it in their own minds.

This great work of recognizing, in science, philosophy and religion, the supremacy and permanence of "things unseen and eternal," is that which goes to the depths of a spiritual philosophy; which casts aside doubt and fear; which is helped by all spiritual facts and phenomena; which transcends all creeds and books; which emancipates from eternal authority and binds to the internal law, to know and obey which is the only true freedom, the highest life, the best growth, and the noblest harmony.

I offer this as my "Sabbath morning thoughts," trusting it may help to larger thoughts in others.

Truly yours,

Detroit, Mich.

G. B. STEBBINS,

## To Know What Religion is, is What the People most Desire.

BY A. B. CHILD, M. D.

Whate'er man's love may be  
It is God's love in him.  
There is no love but God's.  
God's love is all love,  
For it is infinite.

Whatever it may chance to be,  
Desire is God's command,  
For all the acts and thoughts  
Of human life.  
Every impulse of the heart  
Is God's written law for man.  
"No man may put off the law of God,"  
Without the penalty of sin.  
Sin is the denial of natural love.  
Denial is affliction and affliction is redemption.  
Whatever man desires  
Is the object of his love.  
Man's desire is man's religion,  
Natural, spontaneous, divine.  
This is the higher law;  
This is to be the government of man;  
This is the law of nature;  
This is the commandment of God.

Desire implies a natural need, a deficiency in that which our nature demands, a want of fulness and perfection.

We want integral manhood, we want individual fulness, we want better life, we want goodness; and divinity, by the power of these *desires*, darkly and mysteriously it may be, leads us on and on finally to gain what we desire.

Our wants are prophecies of progression—are revelations of what shall be. Though they may lead us, for a time, through experiences of affliction, they lead us wisely and ever onward, toward perfection.

The power that moves the human world to action is in the heart's desires. God governs man through his heart, by his love and desire. From imperfection onward towards perfection this subtle power ever leads us.

So mysterious are its workings that we think this power makes us retrogress and go backward from perfection, instead of wisely leading us onward to perfection; it is thus we have been taught *denial*, have been educated in the school of resistance, and have passed consequent ordeals of affliction.

We have had written laws and commandments, penalties and punishments, for man, outside of man. Now we come to a new recognition, and see that God's government always comes from within. It is the still small voice that commands and directs; that is religion. It never comes from without inward, but comes from within outward. Our religion is given to us, we do not go after it. It is made by the hand of God in nature, we do not make it. It is for practice, not profession. It is feeling and love, not rites and ceremonies. It is incentive within, and not without. It is without dogmas, creeds, schisms and strifes. It is divested of threats, pretensions and deceptions; of the delusions of a hereafter hell, an angry, personal God, and a cunning and deceptive personal devil. It is clothed only in pure, spontaneous love, in natural, God-giving desire, in one undying, perpetual prayer for a better and happier life.

It is an every day practical religion which every one lives by and abides by. It is God's love made manifest by faith in God.

Messrs. Editors of the AMERICAN SPIRITUALIST, your position, deep in spiritual perception, profound in your utterances, that are ever carrying comforts and blessings to the souls of men, enables you to speak to your readers of the new recognition, and tell them what the *real religion* of the human soul is.

For in the view of the new school it is religion that gives character to every people, nation and individual.

Editors of this journal—THE AMERICAN SPIRITUALIST—please answer and tell the people what the religion of the human heart is. If it be not desire, whatever that desire may be, what is it? Tell the people what

religion is. They want to know. If everybody already is religious, and is religiously right, it is interesting to know the fact, for it settles the tangled problem of religious contention. If not, continue the contention, and go deeper into the mysterious labyrinths of the unknown.

## Pre-Historic Migrations.

BY DYER D. LUM.

Whenever we read or hear mentioned the subject of migrations of primitive races, it is most frequently in illustration of the assumed dispersion of mankind by "great waves of migration from the parent hive," and it generally produces very much the same impression on the mind as reference to some ancient geological change in the earth's crust, as something of a marked and pointed nature, occupying a limited duration in time, when in fact the migrations of primitive man were relatively as slow in the human epoch, as the upheaval of a continent is in geological time.

To emigrate on any extensive scale, implies a certain stage of civilization, as they must provide a commissariat and some systematic distribution of food in solarge a body. It also involves the attainment of considerable skill in the manufacture of weapons—an art known to be of excessive slow growth.

The earliest record of emigrating that we possess—the Phœnician—was by sea, from the shores of the Arabian sea; but even then, the Asiatic Ethiopians had become known, through their extensive commercial relations with far distant lands. In historic times, we have no instance of a whole nation completely and voluntarily leaving the land of their birth for new and unknown regions.

Mr. Crawford, at the meeting of the British Association for 1864, in a paper upon this subject, said:

"The early migrations of the Malays bear a tolerably close resemblance to those of the Greeks; but when these migrations were undertaken, the Malays had acquired a certain measure of civilization. They were a people quite equal to the enterprise of emigrating and establishing colonies. Notwithstanding these and similar facts, some very learned writers have indulged their imaginations with the supposed migrations of such savages, fancying that the whole earth was peopled from a single starting-point, and by one race of men. From the learned Dr. Pritchard we have an example of these imaginary migrations, in the supposed peopling of the New World from the Old, the latter being fancied to contain that spot from which the entire earth was peopled. It is now admitted that the people who achieved this marvelous migration, were in the rudest savage state, and that all their arts and acquirements, down to their very languages, were attained after their arrival in America. It is unnecessary to show that the shortest of the sea-voyages by which these primitive tribes could have passed from Asia to Europe, would be impossible to be performed by them."

At the same meeting, Professor Rawlinson admitted that the "Aryan theory" required no belief in any such emigration *en masse*, but was gradual and slow. "For instance," he argues, "with regard to the peopling of India by successive nations of barbarians from the northwest, this may have commenced originally by a few wanderers, who, finding the climate agreeable and the land unoccupied, would remain, but having partial communication with their compatriots left behind, would induce these, one family after another, to follow their example."

But the Aryan emigrants to the Indies were far from the primitive state, being far advanced in primitive civilization. It is extremely doubtful if ever any savage race pushed off into the unknown depths of the forest, leaving their homes behind them, and ignorant of what was before. The same feeling of dread that induced the ancient mariners to hug the shore, and never venture out to encounter the unknown dangers beyond, would also restrain the denizens of the land, who would never venture more than into the skirts of the interminable forests of the primeval world.

Von Hellwald, in discussing this question, says:—

"Although it cannot be denied that in the earliest epochs, migrations of tribes everywhere took place, I am forced to dissent from the opinion so often revived in later times, which supposes, for the sake of explaining all that is otherwise inexplicable, a general peregrination which is itself involved in the most mysterious obscurity. In assuming such migrations, the utmost circumspection should be observed, and the assumption can only be indicated when shown to rest on firm historical foundations. For this reason I am unable to give in my adhesion to the theory which assumes that the original seat of the human races must be sought in higher Asia, or somewhere else, whence mankind are supposed to have spread themselves gradually over the whole globe; an assumption which is contradicted in the most decisive manner by the peopling of the New World."

The dispersion of mankind was as slow and gradual as the upheaval of a continent, comparatively speaking; by "waves of migration," it is true, but by waves that passed, yet left no void behind. Wave after wave, in endless succession, might roll over the sea of humanity, agitating it to its furthest limits, and insensibly extending its bounds, yet the sea itself would still remain intact, though every successive ripple over its surface might extend farther and farther from its original starting point.

Hence, the word migration, when used to explain the peopling of the earth, is as destitute of any scientific meaning, as when applied to the somewhat analogous case of the "migration" of the primitive flora.

## The Social Evil.

BY JAMES S. PRESCOTT.

"And now also the axe is laid unto the root of the trees."  
—John 3: 10.

Various opinions are entertained by reformers as to the *best* manner of disposing with this crying sin of the age. It seems to be a principle inherent in human nature, and been handed down from time immemorial; like some old chronic hereditary disease, hard to eradicate and too delicate a subject for public discussion. Yet, reformers say something must be done, and this false delicacy must be laid aside before *science* can be brought to bear successfully against it. True! But we say the reason why reformers in the past have not been able to reform the world, is, because they have not been sufficiently radical on this point. "Now we propose to being at the *root* of human depravity, and put away the *cause*, that the evil may cease." "And now also the axe is laid unto the root of the trees," &c. Man in scripture is compared to "trees, known by his fruit." *Trees* are in the plural and implies both sexes, because both sexes are involved in it. Perhaps there is no sentiment more common concerning its *origin*, which is implied, if not expressed, than the following: Had it not been for the transgression of Adam and Eve in the Garden of Eden, we should not have been found in this fix; or, in other words, the social evil would never have existed. But Adam is permitted to speak for himself in this day, and corrects public sentiment and repudiates the charge. We quote from his own testimony on this subject, given by inspiration at Water Vliet, near Albany, N. Y., Dec., 1843, wherein he admits his *first* transgression and the consequences that ensued, but afterwards he kept the "law of nature." Hear him:—

\* \* "I, Adam, was the first transgressor; and by this act of transgression, sin and defilement entered the human race, and moral death ensued. But if the sin of one man and woman be the cause of all the loss which mankind have plunged themselves into, why not they alone become responsible, and the whole human family be set at liberty? \* \* Souls labor under a great mistake, concerning their own responsibility, and attach more blame to the *first transgressors*, and palm more of their own evil doings upon *them* than really belongs to them. \* \* God created the soul in the beginning, a free agent; and this free agency would ever have descended to his posterity, to

try and prove their obedience and integrity to God, even had they remained innocent; and still they would have been as much exposed to temptation as was the first man at the beginning. \* \* My condemnation was this, and this alone: I harkened to carnal reasoning, and by it was overcome. \* \* If your faith does not reach beyond the work of multiplying and replenishing the earth, with a natural offspring, then confine your passions to the strict order of nature, and come together merely for the purpose of propagating your species, and not for the indulgence of animal passions; and in so doing, ye will imitate the example of your first father, Adam."

(To be Continued.)

### Medium's Convention in Western New York.

Pursuant to a call in the *Banner of Light*, the Mediums' and Speakers' Convention was held in Gowanda, the 4th and 5th of June, being the tenth quarterly meeting of that kind held in western New York, with great success and increasing interest.

The meeting was called to order by the President, P. I. Clum of Rochester, and opened by invocation by Bro. Seaver of Byron. Music by Prof. Beals, after which the President announced, as Committee on the Order of Business, the names of G. W. Taylor, H. N. Hooker and Mrs. Ramsdall; Committee on Resolutions, J. W. Seaver, Mrs. Chamberlin and Mr. Morgan; Committee on Finance, E. Gregory, Mr. Tucker and Mr. Bushnell.

The remainder of the session was spent in general conference, remarks being made by Messrs. Taylor, Seaver, Beals, Clum and others, interspersed with music by Prof. Beals, after which the meeting adjourned to two o'clock p. m.

Afternoon Session.—Convention called to order as per adjournment, by the President. After music, half an hour was devoted to conference. The half-hour conferences are a very interesting feature of the meetings, but on this occasion we should have been pleased to have heard oftener from the negative side of the house.

Song, *The Home of My Boyhood*, followed by an address by Mr. Litchfield of Ellicottville, in which the speaker enforced the idea that self-culture was not the only object, but the culture of the whole human family and the good of all.

Mr. Bushnell, in some remarks on mesmerism, said, the time has been when the operator could control his subject entirely, but to-day it cannot be done; some spirit takes control, and he begins to preach. He said the masses, to-day, would not give much for a man's opinion on any great question of right or wrong, unless he is a freethinker.

Song entitled *The Old Sexton*, followed by very eloquent inspirational remarks from Lyman C. Howe, on the words of the chorus: "Gather them in." In this field of labor we are gathering them in; who would not be gathered in.

After some farther business, the meeting adjourned to nine o'clock Sunday morning.

Sunday morning—Meeting called to order by the President. Music and invocation, after which the following resolution was presented by A. A. Wheelock of Cleveland:

*Resolved*, That as mediums and speakers here assembled, we do not regard this meeting called for the sole object of relating our experiences, getting acquainted with each other and enjoying a social meeting, but rather, as practical women and men, governed by reason, desiring to give some proof that we are reformers in *work* as well as *name*, hereby declare the main object of the meeting to be to consider, discuss, and if possible, devise some practical plan, whereby our personal and united interests as mediums and speakers may be advanced and protected.

Which, after some discussion, was adopted by the Convention.

J. W. Seaver, in behalf of the Committee, offered the following resolutions, which were adopted by the Convention:

Inasmuch as progress is a universal law, manifested in the physical, mental and spiritual of the universe, from which neither forms nor systems can escape, it

becomes an evident proposition that no form of government, nor system of religious worship, can be devised, capable of meeting the requirements of all future ages, Therefore,

*Resolved*, That this spiritual dispensation of the nineteenth century is but a result of those natural progressive tendencies, and is no more antagonistic to Christian systems of theology than was the advent of that system, 1800 years ago, to the Jewish system of worship it superseded; and that those engaged in the presentation of its evidence and truth, are no more deserving epithet or censure, than were the inaugurators of that then new system.

*Resolved*, That we tender the thanks of the Convention to its officers; to Bro Beals, for his elevating and harmonizing music and song; to the friends who have so hospitably entertained us, and to those who have by their eloquence, instructed us by exhortation or by speech.

*Resolved*, That we repeat the expression given at former conventions of this series, that we deem it of great importance for Spiritualists and reformers, at all practicable places, to organize circles for the development of media, associations of an executive (not creed-bound) character; to provide lecturers, halls, etc., libraries and Children's Progressive Lyceums.

The remainder of the time was devoted to conference. A very fine inspirational poem was given by Miss Rice of Fredonia. A. A. Wheelock, in making some remarks, said, "it makes no difference to God, man or the devil, what a man believes, but what does he know?—that is the question; and if he *knows anything*, let him act on the knowledge."

Music, after which, an adjournment to one p. m.

Afternoon Session—After music, one hour was devoted to general conference, very forcible remarks being made by the President, with regard to the bill passed by our last legislature, but fortunately vetoed by the Governor, making it a penal offence to heal the sick without a diploma. Had I the power of relieving the suffering, and doing the good that our healing mediums are doing to-day, I should know that I had a far higher diploma than any medical college in the land could give me, and act in accordance with that higher law, in defiance of all the penalties the law-makers of this boasted land of liberty could impose.

A very excellent address by Lyman C. Howe, followed by a song entitled *The Unseen City*, after which the meeting adjourned to six p. m.

Evening Session—After music, the evening was mainly devoted to an address by A. A. Wheelock of Cleveland, which was listened to for nearly two hours, with eager interest, by an attentive audience. I will here say that Mr. Wheelock, while at the Convention, received thirty-five new subscribers for THE AMERICAN SPIRITUALIST, published at Cleveland, and one of the best periodicals in the country, devoted to Spiritualism.

These meetings seem to be taking a more practical form than they have heretofore, the idea prevailing that there is work to be done, and earnest workers to engage in it.

LUCIA C. MILLER, *Secretary*.

Le Roy June, 1870.

### Encouraging Responses.

As our space is limited, we can present but few of the great number of encouraging letters received since our recent enlargement of this journal. Deeply grateful for kind words and more substantial aid sent with them, we shall strive to make THE AMERICAN SPIRITUALIST a sufficient inducement to influence others to do what these kind friends have so promptly done: aid and assist in the support of this paper. Friends, we sincerely thank you!

*Editors of the American Spiritualist:*

Pleased with the improvements made in your paper, I shall respond to your reasonable appeal for new subscribers. I am waiting for returns, from sample numbers sent to my correspondents. I will promise you one new subscriber, or I will take two copies myself.

MT. Lebanon, O.

JAS. S. PRESCOTT.

MR. A. A. WHEELOCK:

*Dear Sir:*—Your paper is much improved by the enlargement. Its tone, style and general character is very good. I enclose \$1.00. Wish it was \$1,000. I hope to be able to do something more substantial for

your journal one of these days, perhaps not far distant.

Yours very truly,

Chicago, May 24, '70. GEO. A. SHUFELDT, Jr.

*Dear Wheelock:*

Please credit me with the enclosed \$1 for the AMERICAN SPIRITUALIST, now sent to me. Had I the means I should be glad to send you more.

Yours truly,

LAROY SUNDERLAND,

Quincy, Mass., May 29, 1870.

*Editors of the American Spiritualist:*

Enclosed find \$4.00—\$1.00 for my own subscription and \$3.00 for others whose names I enclose. Instead of one I enclose four subscribers, and hope before the year closes to add yet many more to the list.

The ball moves slowly but surely. A Spiritualist must go slow here. My course has been mild but firm. I am now threatened with a sermon against Spiritualism. That is all right. Let Orthodoxy stir it, that will set the people to thinking.

Respectfully Yours, J. M. PRUITT.

Baldwin, Miss., May 26th, '70.

*Bro. Wheelock:*

Surely "the truth which makes free" would travel faster, and its kingdom be more rapidly realized, were the "common people" really aware of the vast treasures that through your labors are brought to light, and so vividly scattered to the right and left; and it shall not lack an effort on my part that some of them know it.

Having removed, you will please direct THE AMERICAN SPIRITUALIST till further notice, to

Yours Respectfully, R. E. HOLBROOK.

Cambridgeport, Mass., June 6, 1870.

*Brother Wheelock:*

Enclosed find five dollars for subscribers with names. Since receiving your enlarged and greatly improved paper, I went out to find you some subscribers. Several more have said they would subscribe. I will willingly aid your circulation all in my power. It is so cheap, that every Spiritualist in the country could take it, if they would, and many of them take the more costly papers besides.

Yours truly,

Chicago, May 30, 1870.

CHAS. BUTT.

### Spiritual Jubilee in Hobart, Ind.

According to previous announcement, the Hull Bros. attended a grove meeting at their home in Hobart, Ind. May 27th, 28th and 29th.

As this was the first meeting ever held in the place, prejudice was very strong, consequently all manner of reports were circulated, among which the cry of small-pox was started, and worse than all, the Spiritualists were going to have a grove meeting, and that nobody would attend it. The story did not succeed in keeping us from having the largest meeting ever assembled at Hobart.

As the Hulls began to bring down their heavy and attractive arguments, prejudice began to melt away like snow before a July sun, and at the close of the meeting the people were disposed to continue them.

This is intended as one of a series of yearly meetings to be held on the last Sunday of each May, but the people have so constantly importuned us for another meeting, that we have concluded to have one in August, they agreeing to pay the expenses. It appears to me Spiritualism is more contagious than the small-pox.

The people are surely starving on the mere stuff which the gospel shops give them, and when they get a taste of the truths of Spiritualism, they cannot again be induced to feed on the dry husks of old Theology.

My constant prayer is that the car of progress may onward and ever onward roll.

Yours for Truth,

AMNIE M. HULL.

The word "heresy" is derived from the Greek, and signifies *belief, or elected opinion*.

## My Twenty Years Record.

THE MYSTIC RAP.

Dear Friend Wheeler:—Ever since your reference to my views on Mediumism and the Mystic Rap, in THE AMERICAN SPIRITUALIST, March 20th, I have thought that, perhaps, you would feel it a pleasure to have me do—as the Christian folks say when they are said to have been “converted”—that is, to “tell my experience” in the mystic and mediumistic phenomena, common to what is understood by the term Modern Spiritualism. Having now entered upon my sixty-seventh year, you may appreciate what I mean when I say a man must be set down for a dull scholar, indeed, who has continued his investigations of Human Nature, for the space of half a century, without advancing somewhat in a knowledge of the human mind. For twenty years I was a “revival minister,” and in the revivals which everywhere followed my appeals to *Fear*, *Credulity*, and *Hope*, I witnessed all the nervous phenomena which are now characteristic of Mediumism. And it was witnessing these nervous phenomena that put me upon a course of psychological investigations which culminated in my theory of Pathetism, of which I have given a full account in my work on “The Trance,” published by James Walker, of Chicago. On this subject I lectured for ten years, in the principle cities and towns throughout the country. So that, when public attention was at first called to the Mystic Rap in 1848, I commenced the investigation of that subject, which I have never to this day abandoned.

And here it may be in place to give the reason for the distinction which I make between the phenomena which I classify under the term of the Mystic Rap, which are not human (as far as we know), and all that is done by Mediums, which is human and to be accounted for by laws that inhere in the nervous system, and in the human mind. For thirty years of my life, I was myself engaged, first as a revival minister and afterwards as an experimental lecturer on Pathetism, and, during this time, I witnessed the trance in uncounted thousands of cases, produced, not by my *will*, as had been supposed in mesmerism, but brought on by *suggestion*, by the laws of association, or by sympathetic imitation. So the artificial trance always occurs; it is in all cases *self-induced*, however it may be suggested, or by whatever *idea*, true or false, the state may have been associated in the medium's own mind. As the elementary forms of force are in nature which induce and produce all the phenomena of the universe, so in the human mind there are all the elementary forms of force necessary for evolving all the changes that take place in each mind. So in respect to Clairvoyance and other correlative phenomena, with the trance, produced by Pathetism they exceed in the marvellous anything ever reported of modern mediumism. In Mrs. Hardinge's large book, called “The History of Modern American Spiritualism, a Twenty Year's Record,” a very large portion of her details, while they purport to be of the mystic rap, do in point of fact amount to nothing more nor less than *nervous* phenomena, and all of them fall below, in the marvellous, the demonstrations of Pathetism given in my work on the Trance.

Now, where shall the line be drawn? If you say that all the nervous and the mental phenomena in “revivals of religion,” so called, and all that had, previous to 1848, been produced by Pathetism, are produced by the spirits of those now in their graves, where will you stop? Why not “go the whole figure,” and attribute all human conduct, not to the man himself, but to somebody else, now dead?

Hence I use the term mystic rap to signify those forms of force outside of the human mind, with which mankind are wholly in the dark. This subject first attracted attention by a rap, and we may say, the phenomena had now and then occurred, from remote ages, and it had been heard at Hydesville, N. Y., for nearly two years before it was known by any other name, and before such a relation as mediumship had ever been thought of. Moreover, this rap has never itself explained how it is made. It is *sporadic* while *medium-*

*ism* is *epidemic*. Hence, the only sense in which the former can be said to be the cause of the latter is, that it is *suggestive*. Credulity in mediumism associates certain states with the *idea* of this rap, and the results follow as they do in Pathetism and revivals of religion.

And now, in referring to my experience in all I have witnessed of this rap, I ought, perhaps, to notice the great injustice which Mrs. Hardinge has done me, in the pages of her book already mentioned. That I was the pioneer of this movement in New England, I suppose you know. The first newspaper ever devoted to it, I issued for three years, and at a cost to myself of more than fifteen hundred dollars; and for three months I hired a hall in Boston, at my own cost, where I gave free lectures upon this subject; and all these expenses, it was something for one poor man, like myself, to bear. I also, by lectures, introduced the subject into Providence, Bangor and Utica; and I am sure that my public lectures in Philadelphia in 1852, and in New York in 1853, were among the first, if not the first, public lectures given in those cities on the Mystic Rap. And after having done all this “for the good of the cause,” which Mrs. Hardinge, and all others like her, consider the best of all causes, and “worthy of all acceptance,” she alludes to my “enthusiasm” as a mental weakness, and to cure which the “spirits set a trap” for me, and this was to be considered the cause why I have since “treated the subject with bitterness.” Now, were this the place, I could show that for all that Mrs. H. can render apparent by facts or sound argument, she, herself, has been caught in a trap in this account she has published of me! And, so very grave are the errors put forth respecting my twenty years experience in mediumism, that I could wish for an opportunity of setting her (and Dr. Larkin, who I suppose to have been her informant) right in this behalf. We do not any of us love to be misrepresented, and when Mrs. Hardinge listened to that silly story, it seems to me it would have become her as a historian to have consulted me in respect to that matter. The spirits, she says, caught the Editor of the *Spirit World* in a trap, and she goes on to quote the evidence as to the candid and unwonted kindness with which he had, up to that time, received and treated these same spirits. But whether this “trap” did the aforesaid Editor more discredit than it cast upon the spirits which sprung it for him may be shown at another time. The first idea I ever had of any such “spiritual trap,” I got from Mrs. Hardinge's book.

However, I do not think it very marvellous that I should have happened to be so much misunderstood, and even misrepresented; as since the publication of my own paper, some years ago,—in which I gave an “open ring and fair play” to all parties on this subject—I have never found any one of the spiritual papers as equally open and free to me. *The Spiritual Telegraph*, *The Herald of Progress*, *The Banner of Light*, *The Spiritual Republic*, and *The Religio Philosophical Journal*, have each in turn shown what they mean by free discussion. And even the *N. Y. Universe* recently refused an article I wrote for its columns on “The Religion of Humanity.”

But as to Mrs. Hardinge's statement, representing me as caught in a trap by the spirits, whose cause I had so honestly and earnestly served, whether it is much to the credit of spirits who serve their friends in this manner, I will leave my readers to judge.

LAROY SUNDERLAND.

Quincy, Mass., May 15, 1870.

REMARKS.—“Old men for counsel, young men for war,” is an oft-quoted proverb; and although its truth may need qualification, we are never inclined to disparage that which is venerable by reason of age, or undervalue experience which is the result of human life, more precious than life itself.

There are very few persons who were so early, so intimately, or so long conversant with Spiritualism as Mr. LaRoy Sunderland, and however widely he may diverge from our views, we have no disposition to ignore his work in the past or his position in the present. It may be that when elaborated his opinions are not inconsistent with the ideas of most intelligent Spiritual-

ists, and if they were, it would be a reason they should be presented in a discussion, when the danger has been, that a one-sided hearing alone could be maintained. For ourselves we welcome every candid dissenter and critic to a public hearing; the truth and no imaginary “cause” being our object of devotion.

But while we are thus tolerant and free, we insist upon respectful courtesy to ourselves, as well as the great body of Spiritualists; and can only express our commiseration for that stolid class of mole-eyed “investigators,” ossified and fossil “progressives,” who live in grooves, think in ruts, and reason in circles; who “stand up so straight they lean over backwards;” who mistake ignorant indifference for free thought and tolerance, imagine denial is disproof, and pronounce the word *impossible* as if they had exhausted the universe in their researches. With such persons slang is esteemed as the nomenclature of philosophy, abuse is argument, and audacious dogmatism demonstration. But from understanding minds we apprehend no such exhibitions of impertinence, but give them a candid hearing as far as conditions will allow, knowing our conclusions are not the only philosophy in the world; and that whatever may be the vigor of debate, a generous nature will ever manifest itself in courtesy, and an honest mind always be more anxious to discover the truth than to show ability in defence of a pre conceived theory.

The points raised by Mr. Sunderland are eminently worthy of attention, and yet with all due consideration for his large acquaintance with the laws of human nature, we cannot help thinking that as far as we understand his position, he has created a theory which, though supported by a strong array of facts, does not cover the ground as a full explanation of every case and phase of mediumship. We must reason not only from facts, but from *all the facts*, and as new facts are continually discovered we are saved from the need of dogmatism, finding it safe to make our announcements with a reservation in favor of the probable developments to come.

The testimony of Mr. Sunderland is valuable at this time, when some careless people, encouraged by various mountebank imitators, have the impudence to deny the “physical phenomena” as a whole. We put the statement of Mr. Sunderland as to the existence of “the Mystic Rap,” (under which term he includes all genuine “physical phenomena”) against the rash and foolish assertion of the Editor of the *Boston Investigator*, that physical developments by spirits are mere pretense and imposition.” Mr. Sunderland affirms that “the phenomena which I classify under the term of the Mystic Rap are not human (as far as we know).” Here he recognizes as actual a class of phenomena, though uncertain of their cause. While the Editor of the *Investigator* declares they have no existence, but are “mere pretense and imposition.” Mr. Sunderland has been an investigator and knows the phenomena are actual, while Mr. Seaver, who is “nothing if not critical,” makes a trade of denial, and is as unreliable as a Christian, when he has reason to doubt the infallibility of his negations.

Where to draw the line between nervous phenomena and spirit influence, it is perhaps impossible to determine with precision in every case, and yet we are not obliged to concede that “nervous phenomena” are not sometimes caused by external *spirit* influence, or that, on the contrary, “to attribute all human conduct, not to the man himself, but to somebody else, now dead.” We cannot draw the line between the mind and its effects, and the body and its results; but it would be monstrous absurdity to deny the reciprocal operation of either upon the other, or the harmony in action of both.

We have not time or space now fully to discuss the question, but to us it is incredible that the entire sum of mediumship is a mere subjective development from a bare “suggestion;” yet we acknowledge the power of the “suggestion” in certain conditions, but we think we have known cases where mediums were developed to whom no “suggestion” had ever been made, because they and those around them were very ignorant and innocent of any ideas upon the subject. We refer the reader to the *AMERICAN SPIRITUALIST*, No. 12, June 4th, page 148, to the article “Problems in Mediumship,” and for the present pause in our study. §

## Miracles.

BY D. W. HULL.

(Concluded.)

The answer to the question was not given, but if such a thing could be done, we should have an illustration of the above description of a miracle. No reasoning thinking mind would demand a miracle. If my reason is not developed to accept a truth from its internal evidence, my conversion to a faith would be of no consequence to myself or any one else. Miracles are only necessary for fools, who would be no advantage anywhere. But we will take miracles for all they pretend. Let me say, however, before I proceed further, that although the word miracle is foisted in our Bible, there is no Greek word for miracle, that *semeon* translated *miracle* signifies a sign, or an *unusual occurrence*. This is rather a damper on the reverend gentleman's assertion: "Our belief in the Christian system depends on miraculous evidence;" and it is made still worse when we learn that the Pagan makes the same claim.

"If the incarnation of Christ took place it was a miracle, without which redemption is impossible; the resurrection of Christ, if it did occur, was a miracle, but 'if Christ be not risen, then is our preaching vain and our faith is also vain.'" Here, then, is the fact of sin, the need of pardon, nature and man insufficient; the Bible standing alone in its declamation of God's mercy, and adducing miracles to show that its utterances are from God. But does the Bible give evidence enough that its miracles did occur?"

Yes, "if," but "if" not,—then what? We would have you prove that Jesus Christ was born without a human father, or that God and Mary were guilty of a violation of the seventh command; for as wicked as we are we never could be persuaded to so blaspheme against God! If Jesus died there was a resurrection of his spirit body, but it was no more miraculous than the resurrection of any other spirit.

"Here then," says our author, "is the fact of sin and need of pardon;" but I can't see it. I suppose he means to say the fact of Jesus' miraculous birth and death is evidence of sin, but before he goes further he should place these points beyond cavil. If Jesus was born, it is to be supposed that there were causes for his birth—else he had not been born. No young lady now-a-days could succeed in making people believe that her expected offspring had no natural father, and we can't help it if our faith is weak concerning the mother of Jesus, Æsculapius, Chrishna, Prometheus, and others.

Heavens! couldn't the nineteenth century give a list of "immaculate conceptions." That a man should die is natural enough. "Yes, but he was killed," says one. So are hundreds of others. "But he died for our transgressions;" then those who killed him did a fine thing. In the words of Robert Taylor:

"We killed his only son, the greatest of all conceivable sins; and for that sin, he is so pleased with us, that it was the best thing that ever was done in the world; and for that sin's sake he not only forgives us that sin, but all other sins we possibly could commit." *Devils Pulpit*, page 228.

I presume the very paradox itself is a miracle, and that is one of the best evidences of its truth. This is all you notice, based on the presumption that miracles did occur. The premise is denied, however, and the next thing is the evidence of them. It will not do to assume a premise, and base an entire system of morals on that premise. The question then, "Does the Bible give evidence of miracles?" is out of place, for, don't you see, we are proving the Bible to be true by the miracles which accompany it; and now to turn right around and prove miracles by the Bible, would be like the fool who counted five dollars out of one pocket into the other, and then counted it back into the first pocket again, and thought he was ten dollars better off than before he counted.

"If the miracles did occur, no evidence of the fact could be better than that which we actually possess. No events in history have a wider or more unequivocal testimony; they were done openly, they challenged scrutiny, they were done in many places at many times, by different persons, witnessed by thousands, and were

of such a nature that the beholders could not be mistaken. They can be explained by no jugglery, there was no inducement for their fabrication, and the apostles had nothing to gain, but everything to lose, by affirming them."

Yes, yes; but if we only had the certificates of one hundred persons out of those thousand witnesses, it would be quite nice. And then we would like to know something of the character of those witnesses for truth and veracity. You see Thomas hadn't any faith to spare in what the apostles told him about the resurrection, and as he knew them so well, we could be pardoned for doubting after his example. The matter of saying that thousands witnessed a miracle, would not be worth anything unless we had access to their testimony. I might say I visited the moon once, and thousands of persons there saw me, but unless you could visit the moon and see those thousand persons, you could not get access to their evidences, and my saying so wouldn't make the evidence any better.

"Further, (1) the testimony of the apostles was believed, and on the very spot where the miracles were declared to have taken place, and where they could have been disproved if they were false; enemies believed, the recital found adherents everywhere; Jews, Romans, Greeks believed, and the testimony won its way into the largest cities of the world, and conquered the chief seats of culture. In the face of all this, and more, if they had not occurred, it would have been the greatest miracle of all. (2) It does not appear that any one even ventured to deny the miracles at the time when the apostles were declaring them as the reason why all the world should believe in Jesus. (3) But the opposers of Christianity not only did not deny the miracles, they admitted them, and have left their testimony to the fact of their occurrence. Thus the Jewish rulers—Celsus, Hierocles, Julian the Apostate, Jewish Rabbis in the Talmud—sought to account for them by magical arts. Thus, examining the question on its positive side, miracles are both possible and credible, and speculative difficulties are untenable."

All of which I deny, and call for evidence. None of your assertions here. But we are told that "the opposers of Christianity have left their testimony to the fact;" but where is the testimony? "Why Origen says Celsus says so-and-so;" but where does he say it? "O, we don't know; his writings got burnt up!" But who burnt them up, and what did he burn them for? "O, Constantine burnt them up because he was a heretic." Yes, I see, and then Origen's quotation from Celsus must go unchallenged. "O, Origen was a good man." But he gives us to understand that Jesus was a Pagan. \* "Well, Polycorp said so, Justin Martyr says." Yes, but Polycorps writings? where are they? "O, they deserved no better fate than Celsus'."

Here, reader, is the evidence on miracles. But there is something else to this that the Prof. forgot to bring in. It is found in John 14: 12: "He that believeth in me the works that I do, shall he do also, and greater works than these shall he do." Now if the Rev. gentleman will do these works, although it will completely take the wind out of his sails concerning the Godship of Christ, he will make the evidence tangible to us, so we can investigate whether or no it was a reversal of the laws of nature.

\*He says, "There is no difference between Christianity and Paganism."

## An Orthodox Slander upon God and Man.

BY GEO. A. SHUFELDT, JR.

A few days since, I accidentally picked up a book written and published about twenty-five years ago, by the Rev'd Gardner Spring, Doctor of Divinity, and entitled "Obligations of the World to the Bible." On page 256 I found the following broad, generous, philosophical, and eminently Christian statement, to wit:

"I do not hesitate to say that the man who does not construct his theory of moral science upon the broad basis of human apostasy, and who is not deeply sensible that, at every step of his progress, he has to contend not only with a depraved heart and an erring conscience, but also with an understanding that is darkened and defiled, is sure to construct one that is wild and visionary."

The reverend author of this piece of profound, humane philosophy, was, I believe, for nearly three-quar-

ters of a century, pastor of the Presbyterian Church in the City of New York, known as the "Brick Church," and noted for his great piety, his varied attainments as a theologian, and for his talents and abilities as a teacher of the fallen children of God.

Dr. Spring was known far and wide as an eminent man in his profession, and was looked up to and revered as a chosen leader of the faithful, who are supposed to be elected by God for salvation; hence we may take it, that his speaking is by authority, and that this sentiment is the confirmed doctrine of the Church in which he was a teacher, and of which he was an apostle.

And I do not know that this sentiment is an unfair or an exaggerated representation of that unnatural and barbarous doctrine, which these self-styled holy men of God have imposed upon the ignorant and the credulous as the religion of Jesus; but I do know that it is a most villainous slander upon both God and man; marked by outrageous perversion of the truth; false in facts, false in philosophy, and utterly blasphemous in its nature. That no theory of moral science can be constructed except upon the broad basis of man's apostasy to God; and that every step of human progress is marked with the evidences of a depraved heart and an erring conscience, and attended with an understanding which is darkened and defiled by nature, is certainly a very novel, and if it contained the first germ of truth, would be a startling proposition to any one familiar with the rise and progress of man's civilization, and with human nature as it is. And yet it is true that this is the basic fact upon which the whole theory of the Christian religion is founded. Man was created perfect, in the likeness and image of God, but in an evil hour he became suddenly depraved; he fell from his high estate, was imbued with an erring conscience, and condemned to exist and live with a darkened and defiled understanding. False and repulsive as this theory is, it is nevertheless the foundation stone of the Christian Church of to-day. By the intervention of the Devil, man fell, became an apostate and a sinner, and by the death of Jesus was given the opportunity to become a saint and an angel. It is the whole scheme of the fall and the atonement in a nut shell.

But who is there in this wide world of ours that understands, even in the most limited manner, the relation of man to God, the obligations of man to himself and to his creator, that believes for one moment this monstrous perversion of the simplest principles of justice and common sense. Who believes that the ignorance, the darkness, the error with which he is surrounded, is owing to the permitted act of an evil spirit, greater and more powerful for man's ruin and destruction than God himself? Did Dr. Spring believe it? Does any body believe it? Does there exist one single human soul, or one living intelligence, so lost to the plainest teachings of reason as to entertain for a moment the idea that God has created a race of beings, who, by the act of man or devil, have passed beyond his control and protection?

We do not believe that it is worth while to spend a great deal of time in reviving these errors of an effete theology, for the purpose of refuting them, or to set up men of straw for the purpose of knocking them down, but we do believe that the attention of men should be called to the absurdities in which they have indulged, in order to open the way for the reception of simple truths as we now understand them.

And if there should be anybody now living who still, with Dr. Spring, cherishes the belief that he is struggling with a depraved nature and an understanding that is darkened and defiled, we can only advise him to hasten with all convenient speed to some church of God, where Calvinism is still taught, and procure himself to be born again.

Chicago, June, 1870.

SHAKER BOOKS.—An assortment of Shaker Books, setting forth the Spiritual experience and history of the peculiar people called Shakers, can be had of the American Spiritualist Publishing Co., at their Office, 47 Prospect Street, Cleveland, Ohio. These books are carefully and cheaply published, and are of great interest to Spiritualists as showing the development of wonderful phenomena by spirit power in this country, for an entire generation past, as attested by numerous sincere and credible witnesses.

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The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

"RESOLVED, That we are Spiritualists, \* \* \* and that any other prefix or suffix is calculated only to retard and injure us."

### Jehovah's Band.

We learn by report that great religious excitement exists in Macopin, twelve miles from Paterson. A new religious society, called "Jehovah's Band," has been started, supplanting a favorite station of the Methodist Church. The Methodists sent their best preachers to combat the heresy, but they are repudiated. Each in turn is forced to leave.

The peculiar form of worship develops itself in puffing, blowing, whistling, shouting, jumping, wrestling, falling to the floor, and rolling over and kicking. Both women and men engage in the exercises. Baptism is by immersion in the village mill-pond, in the dead hour of night. On Sunday they hold continuous service, and take a recess for meals only, refusing to read a newspaper, or even to receive a letter on that day.

John Rhinesmith, a wealthy farmer of the neighborhood, is the chief man of the band, and recently had his house rebuilt especially to accommodate the brethren; one room rested on strong beams, it stands the jumping, but about a month ago an ardent member, in a paroxysm of fanaticism, declared that when filled with the Holy Ghost, he felt as light as air, and even though they jumped upon a looking-glass, they would not as much as bruise it with a scratch; whereupon he began to leap upon the stove-hearth and broke it off, and leaping on the top broke in the frail covers, and finally smashed a big rocking-chair before he subsided.

Recently Rhinesmith baptized Mr. Gilbert B. Speaker, a man of family and a convert to the new faith, the baptism taking place in Rhinesmith's mill-pond, before the members of the band, and amidst shouts and cries, the whole gang at one time shouting "fire" to the alarm of others in the neighborhood, it being then after midnight.

They permit no person except those belonging to the band to join with them in singing or jumping, or in any other of their exercises, although no objection is made to the attendance of outsiders to the meetings of the band. A dozen will have the floor at once, pounding and kicking, and the whole crowd seems worked up to a fearful state of excitement—some jumping until they will fall, the women shrieking in the wildest manner, and others praying, whistling, or puffing as if for a wager.

They permit no levity on the part of the young folks during their proceedings. Mr. Cobb, one of the band, is thought to be growing insane under the excitement of this religious frenzy. There is no doubt that the members of the band are sincere enthusiasts. The society now numbers over five hundred members.

Such are the manifestations which inevitably occur where reason is dethroned by faith. Where the mind fancies a superior agent or agents control its faculties and direct its destiny, it is lost in a fog as impenetrable as that which settles over the shoals of Newfoundland, from which no fog-bell calls or beacon directs. It is the victim of rascality, the prey of villainy, the football of folly.

Almost every week we hear of new sects arising, founded on the whim of some man whose mind has become victimized. Ruin and misery extend in every

direction to an incalculable extent from any such as form a center or impulse. Every disciple extends the suffering. Christianity is responsible for all this ruin. Responsible, because it upholds and makes its corner stone the dogma from which they all emanate as the poison breath from the valley of Upas; that dogma the substitution of faith for reason.

Add this belief to that of the authority of the Bible, a book from which, according to the confession of its most zealous supporters, any doctrine can be drawn, and wherever entertained, there will be the outgrowth of such rank and poisonous soil, and our asylums for the insane will be filled as they are at present with wrecks of men and women.

There is not a neighborhood in the United States but has at least one individual, insane from religious excitement.

The worst cases of madness in our asylums are from this cause. They are to be found in the closest cells of these institutions, from which, prayer, shouting to God and singing psalms are mingled with the raving of terrific madness. We say to the 30,000 Ministers of the Gospel in America, this is your work. Your words have put out the light of reason and inflamed the emotions. You and the system you represent will answer for the immeasurable ruin you have caused. †

### Idolatry.

The element of Worship is natural to man. Superior power will make itself respected when other attributes fail. Religious and spiritual are used interchangeably, synonymously. Both are expressed through the same faculties, which fact demonstrates the untenable position of the Atheist, that religion is merely a sentiment. Notwithstanding the frequent denial, man is by nature a religious being. Its manifestations vary as do individuals—some being religious on one plane, others in another direction and on a plane totally different.

Throughout Christendom, there is no grosser form of Idolatry, or none carried to a greater extent, than the popular idol-worship bestowed upon Jesus and the Devil. These two constitute the most important personalities in the Trinity, which Theodore Parker was wont to declare really consisted of *four*—God and the Holy Ghost being regarded as of secondary consideration.

The degree of worship which a person gave to these myths, was long since taken as a standard to judge of that person's religious character. They were religious in proportion as they professed to worship these, rather than the Deity.

Neither the memory nor the record of man runneth back to a time when he was not an idolater. The order of idol-worship seems to have been first the sun, the moon and stars; then angels, spirits, men, animals and images, or representations of some sort.

One can be employed in no grander missionary work or perform a more serviceable duty to humanity, than to lessen the idolatry of Christians for Jesus and the Devil. B

### Can Science Help Us?

Such is the question of J. H. W. Toohy in the last number of THE AMERICAN SPIRITUALIST. Unless it can, we are helpless; yes! hopeless even. Revelations, visions and prophecies, without Science are as useless as a telescope without mathematics. The Camanche Indians can see as much through the glass as Newton, Kepler, or Arago, but Science is the legitimate sequel to observation, and alone is capable of making useful the result of our perceptions. Science makes the difference between the conclusions of the Astronomer and the superstition of the savage.

Deduction and induction are alike essential. "The eye of faith" is a fact in the high unfolding of clairvoyance. As brutes have their animal instincts, men and women have their spiritual intuitions. Intuition and tuition are the complement of each other. Vision and reason must work together. Visionless we become frozen skeptics merely; reasonless we are sim-

ply imaginative speculators. Spiritualism has had many facts and much superficial observation; we desire careful analysis, thorough investigation. Science is the very thing to help us, and yet at this time when men of science are turning their attention as never before, to our discoveries, there are those who make the mistake of denouncing them, because such minds do not immediately conform to our ideas, or assume to find in their research that which requires us to materially alter our own convictions.

Our good demands that the basis for the future be laid in a positive and orderly method; then every inspiration, every vision will find its demonstration in the actualities of life, or Science be able to point out to us the error in our views and the cause of that obliquity. §

### Grove Meetings.

Now is the season for these joyous gatherings. "The groves were God's first temple," and as children we love to gather in the shady forest-aisles, where the stiff formalities of church or hall can be laid aside and the spirit for a day allowed its freedom.

These gatherings are desirable and promotive of good in various ways. They encourage sociability, in which reformers as a class are wanting. They are cold and impenetrable in their isolation. Many times they grow misanthropic and bitter, simply by standing away from the life-current of the world. To all such, sociality is the sunlight and heat of August and the frost which has crept into their hearts quickly disappears in its rays. If Spiritualists knew each other better they would feel less of the selfish, envious, uncompromising individuality they now manifest. To this end such gatherings should be made pic-nics, and the day given to the "feast of reason and flow of soul."

Great good is gained because of the larger number who will attend, than at any other gathering. The truth is thus sown in fields not otherwise reached. It is to be hoped that the friends in all localities where such meetings are practicable, will hold at least one during the ensuing summer or autumn.

They will be amply rewarded for the effort it will cost, by the impetus thus given to the cause. †

### Fasting.

The Synod of the Reformed Presbyterian Church, at its recent session at Cincinnati, accepted the following report from its Committee on the Signs of the Times, on the causes of fasting:

1. Even among the professed disciples of Christ, there is but little real concern about great spiritual and eternal interests.
2. The performance of our religious duties is characterized by formality.
3. We have little evidence of growth in grace.
4. We are chargeable with conformity to the world.
5. We make but little earnest sacrificing effort to advance the cause of Christ.
6. The continued disregard by the nations of the claims of our Lord and his Christ.
7. The growth and prevalence of infidelity. "It no longer appears in the coarse, vulgar, and disgusting mien of the past, but it comes encompassed with the dignity of science, and arrayed in the garniture of a polished and enchanting literature, or in the sacred garb of religion."
8. Abounding immorality and wickedness.

For the preceding reasons it is recommended that the Synod appoint a day of fasting and humiliation, to be observed by the various congregations.

If God is infinitely good and powerful, is it not strange that he should allow the "concern" of his chosen people to die out; "formalities to take the place of zeal; disregard to "the Lord and his Christ" to become rampant; infidelity to put on the garb of "enchanted and polished literature," and the world to "abound in wickedness?"

Of what possible use can be the fasting of the Reformed Presbyterian Church? Has God blundered? Has the world proved different from what he intended? Christianity, after eighteen hundred years of failure, is not likely to be galvanized into life by the fasting of the Reformed Presbyterians. If, however, fasting will make them better men or women—less selfish, less bigoted, less ignorant and superstitious, by all means let them fast, not only on Sundays, but all the days of the week. †

**Encouragement.**

Under this head, we feel disposed to print the following appreciative and complimentary notice, which has just come to hand in a private note, concerning the AMERICAN SPIRITUALIST. It is but a fair sample of what we are constantly receiving, but which our modes ty has heretofore kept from seeing the light. B

"In sending you the enclosed list of subscribers, accompanied with the money, I cannot well refrain from saying a good word in your private ear, as to how the SPIRITUALIST pleases the friends in this vicinity.

I have yet to hear any real dislike to it, even on the part of those who don't take it; and they who are subscribers—you see they are constantly increasing—voluntarily declare it to be the best paper, all things considered, yet issued in the cause of Spiritualism. It certainly impresses me as giving the best combination of the phenomena and the philosophy of which it is an honored exponent that I have yet met with. It is thoughtful, discriminative and critical—characteristics which have always been wanting.

Its Reviews are generally searching, sharp and sensible—merits which other papers beside those known as distinctively spiritual, might imitate with profit.

Its Essays are pervaded with far more than the ordinary philosophical tone, while its editorials are mainly what they ought to be—direct, practical, and richly suggestive. I am especially glad to notice that, with reference to the moral, social and governmental questions of the times, it is fully alive and abreast with the most advanced, healthy and radical thought which has yet found expression.

This is the general run of comment that reaches me. I give it you as a sign of the times.

May you flourish perennially and increase mightily."

**Newspaper Support.**

The following, from the *Independent*, is so just and practical that we are strongly impressed to commend it to the special attention of our readers. Obedience to its several injunctions, will ensure the success of all parties interested. Try it. B

"There are three ways to support a good newspaper; three ways to keep it alive; three ways to show that you wish it success; three ways to give it life, breath, and a prosperous existence. From some quarter support must come in all the ways referred to, or death to the enterprise will surely follow. We will (for illustration) state how such support can be given by any one desirous of helping the *Independent* [or THE AMERICAN SPIRITUALIST:]

- 1st. By writing for it, and enriching its broad columns with good, sound, attractive reading.
- 2d. By subscribing for it, and inducing all your friends to do likewise.
- 3d. By advertising in it your business and your wants, and thus give it the extra material, tangible support which will surely enable it to prosper."

Mr. A. A. Wheelock:

Sir:—Some time since I wrote, asking you to send me the address of Prof. Anderson, "Spirit Artist." Mrs. Wheelock very kindly replied to my letter, telling me where she thought I might obtain his address. In the meantime I heard of N. B. Starr, "Spirit Artist," Port Huron, Mich., and without farther inquiry in regard to Mr. A., I wrote to Mr. Starr, asking him if it were possible for him to paint a portrait of my only child, who passed on to the "Summer Land" nearly one year ago, at the age of only six months. I had no picture of him, and hardly thinking it possible to obtain one, I wrote to Mr. S. nearly a month since. I gave him no description of my child, and Mr. S. is a stranger to me; but he has just sent me a correct likeness of my child, perfect in every feature. It is painted in oil, life size. I would recommend him to any one desiring a spirit picture, and I trust you will use your influence in his behalf.

I am Yours, very truly,

Mrs. E. D. CHANDLER.

Burnside, Conn., May 20, 1870.

**O. L. Sutliff.**

This pioneer writes us that from November to April he has delivered seventy lectures, to audiences averaging one hundred per lecture.

**Paragraphic.**

Charity can tolerate even intolerance.

Olive Logan nominates Anna Dickinson for Congress in 1872.

Sixty bishops have yet to speak in the Ecumenical Council.

A man in Rhode Island has been sent to jail for ten days for sleeping in church. Nothing was done to the clergyman.

A pamphlet has appeared at Rome denouncing acquiescence in the dogma of infallibility as a mortal sin.

It is stated by a Catholic journal as positive that not a Catholic woman on earth is in favor of woman suffrage.

Beecher says the reason he does not get along rapidly with his "Life of Christ," is that Christ can wait, but his other speculations are pressing him.

A Maine man plugged his maple trees so the sap couldn't run on Sunday, as he considered it a violation of the holy law—and besides that, he wanted to go a fishing.

The *Boston Post* lately announced with appropriate comments, the departure of a ship from that port for the coast of Africa, with an "assorted cargo" of rum, tobacco, and four missionaries.

At Rockland, Maine, on Saturday, the East Maine Methodist Conference voted, 43 to 14, in favor of lay delegations, and adopted resolutions in favor of the prohibition of the sale of liquor and total abstinence.

At Newburgh last Sunday in the center of his discourse a minister sat down in his pulpit, and after the audience had woken up he went on. He said he was not paid to preach people to sleep.

Hoops for the communion table, made so as to make the dress set gracefully on the kneeling figure, is the latest development of fashion.

The Baptist denomination in the United States has 727 church associations; 15,143 churches; 8,787 ministers; 1,221,350 communicants; 26 colleges, and 14 theological seminaries.

Bishop Thompson says he saw in India a religious devotee sitting cross-legged on sharp stones, who had sat there for seven years, under the belief that mental and physical suffering would improve his spiritual condition.

At a colored meeting a few nights ago, a worthy brother, whose piety exceeds his learning, rather astonished his hearers by quoting, during an exhortation, from "de 'pistle of St. Paul to de Canadians."

Rev. J. O. Peck, Methodist, preached March 13th, on "recognition of friends in Heaven," arguing the fact from the yearnings of the soul, and from the Bible, as where Dives recognized Lazarus, and from the doctrine of the resurrection, as it would be no comfort to know that our friends were to rise if we did not know them.

Henry Ward Beecher, in a recent sermon, took decided ground against what had been called the "Puritan Sabbath." He believed in walking out and in writing letters on that day, and wouldn't sign a petition against allowing horse-cars to run on Sunday. This, he thought was an injury to the poor, and it was no worse for them to ride in the cars than for the rich to ride in carriages.

The AMERICAN SPIRITUALIST has recently been enlarged, and is now a 16 paged Semi-Monthly. It is an able exponent of Spiritualism, and in addition contains a large amount of excellent matter of interest to the general reader. Only \$1 per annum. Published at Cleveland, Ohio.—*Fox Lake Representative*.

**Annual Meeting.**

The Spiritualists of Shalersville and Mantua townships will hold their Annual Meeting the last Sunday of June, 26th inst., in Truman Vaughn's grove, two miles east and one mile north of Mantua Station.

Good speakers will be in attendance, and all are cordially invited.

D. M. KING.

Mantua, June 5th.

**A Free Religious Movement to be Legalized.**

A bill was reported in the Massachusetts House of Representatives, the other day, which has a sensible squint toward freedom in all religious matters. It is entitled, "An act for providing for the establishment of religious equality in public charitable institutions." It reads as follows:

SEC. 1. In all public ministrations of religion in the public charitable institutions, of this Commonwealth, the specific dogmas which divide Christian believers into separate sects, shall be omitted by the person officiating.

This shall not prevent any adult inmate of said institutions from receiving the consolation of religion, or doctrinal instructions, privately, at the hands of any respectable clergyman of whatever sect.

SEC. 2. No person shall be prevented from conducting religious services in the institutions and on the conditions aforesaid, by reason of sectarian relationship.

**Free Religion!**

Again we respectfully ask the editor of the *Toledo Index*, what "Free Religion" is? Does Mr. Abbot mean, or will he say, that "fifty," or five hundred, "affirmations," constitute "free religion?" If not, what is it? Of what is the article composed? "Affirmations" are cheap, and of little consequence, no matter who makes them. Any one seemingly as familiar with "free religion," as the editor of the *Index*, ought to be able to give the world a slight index of what it is. ||

*The New Life* is the name of a new paper that reaches us from Baltimore, devoted to the cause of Spiritualism. It is a six-columned, four-paged paper, neat in appearance, and well filled with literary matter, general items, a story, and some articles on Spiritualism. It is published by Jones & Co. Subscription price \$2.50 a year. It announces that a portion of the editorial space will be under the editorial supervision of Wash. A. Danskin. We wish the *New Life* a long life and a useful one. ||

THE HARVESTER: for Gathering the ripened Crops on every Homestead, leaving the unripe to mature. By a Merchant. Boston: Wm. White & Co.

This is a choicely gotten up 12mo. book of 150 pages. Its author is a well known successful business man, residing in the thriving city of Lynn, Mass., whose heart and hand are fully alive and busy in aiding every good and practical work, relative to the physical, mental and spiritual advancement of mankind.

The above title sufficiently indicates the character of this work. It is a gleaner in the fields of Christian theology, inculcating the lessons and applying the methods of science to the doctrines of love and charity. The author would have these radiant virtues practically exemplified by all men after the manner of the founder of the Christian system.

The book is written in a very commendable spirit, though from the standpoint of what might be termed a Christian Spiritualist. We have far more respect for its spirit than its positions. The writer, however, seems everywhere to be candid and conscientious—merits which are always gratefully recognized and appreciated by the impartial critic. As a sample of the author's style, as well as indicating his outlook, we quote, almost at random:

"Every useful invention in art, or discovery in science, has in its development and progress been opposed by the violent objections of stupid prejudice, and has been finally adopted only when the heavy burdens of ignorance and superstition have been removed. \* \* \*

"In every branch of science, the violence of religious prejudices has been alike severe. Man had so woven the legends and traditions of the past into his religious faith, that they had at last become sacred. And to these prejudices even very learned men gave in their sanction. \* \* \*

"Every student of the natural sciences recognizes orderly laws, harmoniously leading to perfection; showing that man is governed in every effort and every work by unchanging, unalterable laws.

"Man is in no sense an organization; he is the agent through whom God's laws, in their infinite majesty, are promulgated.

"The church itself is very far behind the great truths which it attempts to establish." B

Messrs. Stone & Coffin, Marble Block, No. 215 Superior street, have reduced the price of carpets, curtains, oil-cloths, matting, &c., and now offer those who desire any of these articles, the best of bargains known in the trade. All goods are warranted as represented. This is one of the oldest firms in the city and most reliable.

## DIALOGUES AND RECITATIONS

FOR

## CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

## EVERYTHING IS BREAKING UP—PART FIRST.

*Julia.*—I hear people say everything is breaking up; what does that mean?

*Leader.*—It means the drifting away of the flood-wood floating on the sea of society.

*Julia.*—But are not most people in society conscientious in their professions?

*Leader.*—Men and women join in church, join in marriage, wheel in with political parties, eat and drink, walk and talk, love and hate, more as though they were governed by surrounding circumstances than by the deep convictions of their own God-given natures. At the present time we seem nearing a fearful crisis in Society, Church, and State; and there are evils, errors, slanders and corruptions which seem ripening for a general disruption. On what party or sect can we look for an improved condition of our race; where can we look for help unless we turn our eyes heavenward and call on the hosts of living Angels, who from the higher sun-lit realms of spirit-life are enabled to look down and penetrate causes lying deeper than mortal vision can scan?

*Julia.*—But is not the Church able to control the evils of society?

*Leader.*—The present condition of the church is universally conceded to be unstable, unsafe, and fast tending to decay. It is rapidly waning among advanced minds. Intelligent doubters and unbelievers are rarely reached, and popular preaching is powerless over the masses. The young are fast outgrowing the dogmas of the past, and will not be hampered with old creeds and teachings. Give us something new, is the demand of the day.

*Julia.*—Is not the church and its doctrines the means of salvation?

*Leader.*—Popular churches are supported more on the score of policy, convenience and self-interest, than on the ground of absolute utility as means of grace and salvation, and but few are looking to them as a refuge from immorality, irreligion and infidelity. Where are the safeguards of the Church, while crimes are repeatedly perpetrated beneath the ample folds of her pious cloak, which almost turns the cheek of darkness pale!

*Julia.*—But cannot we look to our politics for safety?

*Leader.*—Politics, judging from the dominant parties, give little hope. Demagogues are rampant; shameless bribery and untold political iniquity seems to be the order of the day; while through sophistry and deception the people are made the dupes of vile, designing politicians, seeking office-power, to line their pockets and live in ease. Even the capital of the nation is stained with the blood of martyrs, and the political course of all the dominant parties seemingly is tending downwards.

*Julia.*—Cannot we trust in the popular opinion?

*Leader.*—Our popular society, in the main, is a sham; whoever can show off the best, takes the first place. Superficial wit, gossip, silk and satin, are always at a premium price. Lord save us from the bore of society; give us a crust of bread with one true friend, in a shanty, rather than a parlor full of sofa-cushion dandies primmed up with soleless accomplishments. Society, as it now is, is a place for the practice of hypocrisy, and the concealment of hearts and souls.

*Julia.*—Will society ever change?

*Leader.*—Society moves slowly. It is well that it should. It is well that old established forms and ceremonies should be girded round by conservatism, as it prevents rashness and too great haste in matters of reform.

*Julia.*—But are we all constantly changing?

*Leader.*—Yes, we live by change; the spirit cannot complete its growth only by the law of change. It becomes allied to organized matter, and expresses its conscientiousness by that means. The spirit passes out of its external covering and enters the soul—the spirit body, by a given law, as it enters its physical body,—and on these conditions and possibilities of life, through the law of change, death is robbed of its sting; the grave cheated of its victory; while the spirit passes on to higher experiences in spirit life.

*Julia.*—Shall we always retain our identity?

*Leader.*—You are constantly changing in development and growth, but not in identity. You are not the same you were a year ago, morally, mentally, spiritually, or physically; you are constantly changing in expression.

*Julia.*—How shall we know our friends if we change continually?

*Leader.*—There is an identity of the spirit which is always retained.

*Julia.*—Do we retain the same affection for our friends we have here?

*Leader.*—The human affections are subject to change here and in spirit life.

*Julia.*—Why is it that good people differ so much in opinion?

*Leader.*—It is perfectly in harmony with the undeveloped state of human life; when the soul is fully unfolded and comes to learn all the laws by which it is surrounded, it will then understand that it cannot possibly inflict suffering on others without suffering itself; that the curses which are sent out to rest upon others, will return with vengeance upon our own heads; and when we come to know this, we shall learn to exercise love and charity.

*Julia.*—But how can this be brought about?

*Leader.*—Every one of us must be a worker, every hand must be raised to help on the car of progress. God assigned it to us when he gave us powers, talent, energy and intellect. Every one of us should fill some place advantageously. If the gifts of fortune are showered on you, that you need not labor, think of the poor; think of the helpless woman surrounded by piteous little children huddled together in hunger, nakedness, filth and ignorance, and she compelled to leave them to seek employment. There is your place to work, as teachers of the poor, as missionary angels in the haunts of darkness. Lament not that the world is full of wrong, so long as you keep your hand back from helping to establish the right.

*Julia.*—How can we know what is right, while everything is breaking up, and good people differ so much?

*Leader.*—If you ask for your rights, commence by giving others their rights.

*Julia.*—Can women do anything to help on the car of progress?

*Leader.*—Women are the saviors of the race—they hold in their right hand the destiny of nations! By a proper education of sons and daughters, the mothers of this land need not lament that their children occupy the position in society of mere speculators in matrimonial match-making! All true mothers will correct this and save their children from so lamentable and degrading a position.

*Julia.*—Can girls work?

*Leader.*—Yes, work, work, teach. This blessed gospel of angel ministration made practical, will lift all burdens, heal all sicknesses, reconcile all antipathies, quicken all souls, lead all reforms, mould all laws, crown all with their God-given rights, feed all souls, dry up all tears and brighten the pathway of each and every being up to the homes of the blessed.

## EVERYTHING IS BREAKING UP—PART SECOND.

*Julia.*—Mother, is the Church reforming the world?

*Leader.*—All things have their use; the existing dispensation of laws, customs and institutions have their use; still, men and women must be more en-

lightened in preparation for the new, before they can reject the old.

*Julia.*—Is the Church losing its influence?

*Leader.*—In every age of agitation we need have no fears of aught that stands on a solid foundation. Houses, homes, compacts, parties and churches, built on the rock of eternal truth, shall stand the test that Time is making of all things, growing more beautiful and useful with the passing ages. Wendell Phillips says, "Everything is breaking up."

*Julia.*—If everything "breaks up" will not anarchy reign?

*Leader.*—While these conditions of Church, State, and Society, are every day becoming more and more apparent, many are growing perplexed and alarmed at its final results;—a fearful crisis seems impending!

*Julia.*—But what is the cause?

*Leader.*—It is the inevitable consequence of the progressive spirit of the age. Old ideas are fast passing away. Individualism is being manifest more and more. It is being demonstrated that past customs and institutions destroy a true sense of individual responsibility.

*Julia.*—Is the present any better?

*Leader.*—The present dispensation seeks rather to address the inner consciousness of the individual soul, as the highest and most absolute authority; while it proclaims the supremacy of Deity, the influence of the angel world, and the fraternity of man, it appeals to the higher law written in the intelligence of humanity and to the court of reason, as final authority.

*Julia.*—What is the cause of the present state of things?

*Leader.*—While the multitude have been held so long under false authority and enslaving restraints, in view of individual liberty proclaimed by this present dispensation, no marvel many should suffer a rebound to the opposite extreme, and repudiate all laws. In rejecting false authorities and unjust restraints, there is a tendency to reject all authority and all restraint. In throwing off the yoke of tyrannical laws there is a tendency to reject all law; and in breaking loose from the trammels of false creeds and forms, there is danger of rejecting all beliefs and all religious order; in escaping from false social customs, many are liable to break loose from all healthful restraints, and claiming individual license for freedom, reckless in regard to results, society, the church, and state, are constantly giving evidence of the licentiousness, corruption and crime that has been gathering under the cloak of each, and which is thrown to the surface by the struggle of individual souls, for a larger liberty and more truth.

*Julia.*—But what shall we do? Shall we conceal our lights, deny our liberty, and turn love into hate because men abuse these divine gifts?

*Leader.*—No; let us rather seek to establish the principles we profess, and appropriate them to a legitimate reform. What if they are liable to abuse; so is the sunlight and air of Heaven. Light and liberty are the legitimate inheritance of all. Better these were enjoyed, though now and then abused, than that humanity should be kept in false, ignoble servitude.

*Julia.*—Are there not those who will almost entirely disregard every reasonable restraint?

*Leader.*—Yes, but there are those who need this liberty, and know how to use it for their own good, and the good of humanity.

*Julia.*—Have we anything to do in this great work of reform?

*Leader.*—Yes, we have each a noble work to perform, and one requiring all the energies of our nature.

(To be Continued.)

Some years ago the editor of a country paper in Ohio, writing one day of a rural academy, said it was an excellent and well deserving institution. He was horrified the next day to find that he had called it a hell deserving institution.



**DRUNKARD, STOP**

**Intemperance is a Disease.**

**THE REMEDY HAS BEEN DISCOVERED.**

**A RADICAL CURE CAN BE EFFECTED!!**

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

**INTEMPERANCE IS SUCH A DISEASE!**

*It Can Be Cured!*

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

**A MEDICINE!**

and

*A Scientific Course of Treatment.*

This can be had, and under its influence "old things pass away and all things become new."

**THE DRUNKARD'S HOPE!**

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Intemperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

**A PERMANENT CURE!**

Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

**AND BE SAVED!**

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

**10,000! 10,000! 10,000!!!**

**DRUNKARDS HAVE BEEN CURED.**

**What the People Say!**

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

**RECOMMENDATIONS:**

The following letter is from an Ex-Member of Congress from the State of New York;

*My Dear Sir:*—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

*Sir:*—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it.

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial.

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

*Dear Sir:*—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

*Sir:*—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience. Send a dozen circulars, if you please.

Yours, &c., PHEBE BRADLEY.

*Sir:*—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19, 1865.

At the request of Mrs. W., I write you. She received your circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for, I

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this:

Address

F. B. STEBBINS,  
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

*Dear Sir:*—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

*Dear Sir:*—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT  
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th,

*Dear Sir:*—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

*Dear Sir:*—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend] without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1855.

*Sir:*—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature:

East Boston, March 4, 1867,

*Sir:*—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,  
Boston.

Malden, Aug. 30th, 1864.

*Dear Sir:*—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

*Dear Sir:*—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved cure. The last I knew about it the man had not drank for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance will do:

Portsmouth, June 20th.

*Dear Sir:*—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

**What the Papers Say.**

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal.*

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript.*

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it, you who are afflicted with too great a desire to imbibe to excess.—*Pilot.*

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

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Obituary.

Passed to the higher life, Friday, June 10th, at 6 P. M., John B. Ryel, aged 80 years, from his residence on Butternut Ridge, North Ridgeville, Lorain Co., Ohio.

He was born in Fishkill, Dutchess Co., N. Y., in 1790, and came to Ohio in 1826, having resided in North Ridgeville 46 years, when his spirit was released from his old and worn-out body.

An honest and industrious man, having a large family of children, four of whom preceded father and mother to the spirit life, while seven remain, all but two, with their families, being in attendance. Two of the sons were too far away to participate in the sad duty of consigning the body of their father to its mother dust.

Mr. Ryel in his religious belief was formerly a Baptist—then a Universalist—and was among the first to investigate the great truths of Spiritualism, which he most firmly adhered to and relied upon to the last moment of consciousness in the body.

His belief in and knowledge of the truth of spirit intercourse, was a grand consolation in his declining years and was found to be all-sufficient and satisfactory, when the hour for change from mortal to immortal, came.

He was not afraid to go—death had no terrors for him—for he repeatedly assured his family that not only was a future life certain, but that the darling companion and wife, who had shared all his joys and sorrows for over half a century, and who had preceded him only about a year, would stand with outstretched arms to welcome him to the home of spirits in the "higher life."

He passed on, seemingly in the full enjoyment of this blissful idea—only five days previous to the change, he gave quite a lengthy lecture to a house full of relatives, neighbors and friends, assuring them "there was no death."

The morning of the day his spirit took its flight, he said to his son Chauncey, who had just entered the room, "I am going soon; your mother has been here and given me warning." And sure enough, true to the summons, her bright spirit welcomed him to the land of souls in a few hours.

The funeral service was held in the Methodist Church, Sunday, June 12, A. A. Wheelock, of Cleveland, officiating, and was attended by a large circle of neighbors and friends, after which the lifeless casket was deposited in the burying ground near the church, by the side of his wife, where only once June roses have smiled between the separation in the body, of this venerable pair. Their earth-lives were pure, peaceful and blessed, and now they are again united in spirit-life, patiently awaiting the coming of all their children, which realization in the fullness of time will be theirs.

TRIAL IS THE TEST, and we gratefully acknowledge the receipt of a bottle of Dr. Butts' Excelsior Medicine, while we unhesitatingly bear witness to its effectiveness in the case of a severe cold, giving us marked and speedy relief after applying it, in accordance with directions, only three or four times. We were afflicted with a firmly seated and most severe cold, affecting both head and lungs, when the medicine came, and we make this statement in justice to the effect it had upon us, as well as to express our gratitude to Dr. Butt, for his generous and timely donation. The medicine was sent for trial, and so far as we have used it, it accomplished all that is claimed for it, and hence we take pleasure in recommending it to others. Price, small bottles, 50 cents; large bottles, \$2.00. Address Dr. Chas. Butt, East Madison st., Chicago, Ill.

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**Intemperance—Is it a Crime or a Disease?**

BY C. C. BEERS, M. D.

At a time when Intemperance is alarmingly on the increase and so many influences are conspiring to make us a Nation of Drunkards, Providence has opened a way, whereby the desire for all intoxicating drinks may be removed, through the agency of a simple and harmless medicine, so gentle in its operations that a child may take it without injury. Medical science demonstrates that, when arsenic, antimony or any other poison is introduced into the stomach in small quantities, Nature *protects herself* against its effects on the delicate mucous membrane by creating an adventitious or false membrane or lining. The use of alcoholic drinks is followed by the same action, producing an unnatural craving and unsatisfied thirst, which is counteracted and cured by this medicine, changing the stomach from a diseased, to a healthy, natural condition, and rendering alcoholic stimulants innocuous. The color of the medicine so nearly resembles ordinary liquors that it may be mixed with them, and a cure effected, the patient having no suspicion of what causes the cure. For the last six years this remedy has been given in more than twelve thousand cases in Boston, Mass., and vicinity, besides thousands of others in different parts of the United States, Canada and Great Britain, and has never failed where it has been given according to the directions.

It must be evident to any one who will think, that Intemperance is a disease, from the facts which follow. A person does not exist who will say that he liked at first the taste of liquor. If a child takes a pint of alcoholic stimulant at once, it will cause death. Then it is a poison, and must have a poisonous effect according to the quantity taken. For the first few months it is optional with the person who drinks whether he takes it daily or not, for his stomach has not yet arrived at that condition when there is a demand for alcoholic stimulants. But that it does in time, create such a demand, is patent to any one who has had experience with those who drink. Why is this? Was there any such desire when a child, a boy, a young man, even though it had, now and then been taken? No! But after using it for years, this demand is created. What causes it? Habit? No! A moment of investigating thought will throw that idea, and many other fancies, to the winds. What then is it? It is a disease, brought on by the constant use of distilled spirit. How? Let Dr. Combe answer. A series of experiments were instituted by Dr. Beaumont, of the American army on the person of A. St. Martin, which showed the effect of different articles on the stomach. He was injured by a gun-shot, making a wound in his side as large as a man's hand. After a year the wound closed, leaving an orifice in the stomach. Dr. Beaumont says, on examining St. Martin's stomach, after he had indulged in ardent spirits for several days, "I found the mucous membrane covered with inflammation and ulcerous patches; two days later, when matters had been aggravated, the inflammation had increased, the spots were more livid, the patches more numerous, the mucous covering much thicker, and the secretions much more vitiated." Here we have incontestible proof that a disease of the stomach was induced by habitual use of liquor, though there were no effects externally, St. Martin being in his general habits a healthy man. If such be the result of a few days indulgence, it is impossible to deny that continued use must be followed by more serious evils, whether they show themselves externally or not.

The great apostle of Temperance, Mr. Delavan, of Albany, N. Y., a few years since, addressed letters to the most eminent physicians in the different States, soliciting their opinion in regard to intemperance being a disease, and these distinguished gentlemen were unanimously in the affirmative.

No reasonable mind can come to any other conclusion. I have often wondered why physicians have not made this a subject of thought, and practically demonstrated the idea by medication for this as well as other derangements of the human system.

To prove to the unfortunate inebriate and his friends the character and position of this wonderful remedy, I declare on my honor as a man and a physician, that more than two-thirds of the great number that call for my Radical Cure come through the recommendations of those who have tried it and have been cured. \* \* \* \* \*

I will only say that ministers, physicians, lawyers, merchants, ladies, mechanics and in fact all departments of society, have come to be redeemed from the bondage of this disease. To show how my theory and practice is esteemed by medical men, I will state that I have had three physicians under my treatment at one time to be cured of inebriation.

If all those who have been cured would consent to have their names published, and if the changes which this medicine has wrought, in hundreds and hundreds of family circles, within the last six years, could be made known, the public would appreciate the work which this preparation is accomplishing. Yet, thank God, the few who freely allow me to refer to them and their friends, furnish evidence enough to satisfy the most incredulous. \* \* \* \* \*

See advertisement on page 153.

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Friend, how can you, friend, how dare you,  
Chain your reason in the gloom?  
Shut it from the light of Heaven  
In a lonesome, living tomb?  
'Tis the noblest gift of Nature,  
'Tis the favorite child of God;  
Him you wrong when you abuse it,  
Burden it with error's load.

Sever all the bands that bind it,  
Let it soar the stars above,  
Let it learn the truth inspiring,—  
God is beauty, God is love.  
If you will but grant it freedom,  
Let it Wisdom's path pursue,  
It will bless you in the future  
With acquirements grand and new.

It will change your mind's poor hovel  
To a palace fit for kings,  
And your thoughts disordered garden,  
Fill with pure and lovely things.  
It will show you all the riches  
In creation's treasury;  
It will teach your questioning spirit  
What hath been and what shall be,

It will give you wings to lift you  
Over all the loathsome slime  
Left upon Life's weedy places  
By the passing waves of Time.  
O, restrain it then no longer,  
Give your reason liberty  
Truth to seek, for, He hath said it,  
Truth when found shall make you free.

Cleveland, Ohio.

**An Animal Lawyer.**

Mr. Converse, counsel for Ohlen, charged with the murder of his child by Miss Hettesheiner at Columbus, on Saturday moved to quash the indictment on the ground that it charged the accused with murdering a male infant, which might mean a male animal of any kind. After argument, Judge Grier took the matter under consideration.

The distinguished counsel in the above case has certainly hit upon an expedient in his practice, that will reflect little credit upon the profession, or tend to impress the public with an increase of respect for what is called law!

If the "murdering a male infant" may be considered to "mean a male animal of any kind," we see no reason why, if such a fate should overtake Mr. Converse, and the unlucky individual known to be guilty of the act should be arraigned, some astute lawyer might not be found to move "to quash the indictment, on the ground that it charged the accused with murdering a male person, which might mean a male animal of any kind." The most astonishing part of the proceedings were that "Judge Grier took the matter under consideration."

No wonder that with such low cunning and trickery, such contemptible pettifogging, the profession is disgraced—the conviction of criminals for blackest crimes almost impossible—and the trial of blood-thirsty villains, like McFarland, for coolly shooting men down in broad daylight, to the fiendish and deliberate murder of new born infants, rendered a mere farce. A lawyer who would make so disgraceful a proposition ought to be expelled from the Bar, and disowned by the profession; while a "Judge" who would take it "under consideration," longer than to severely rebuke the counsel who made it, ought to be made to take the place of the culprit after conviction. A trial by law in this country is fast getting to be a legal convenience for the escape of criminals.

**Aristocratic Worship.**

A proposed new church at Newark, N. J., is to have twenty-nine square compartments or stage boxes for families, each holding twelve chairs, with tables in the center for hats and books. The aristocratic worshippers can thus perform their devotions apart from the common throng."

[Concluded from page 161.]

identifications thrust upon him. It is impossible to honestly engage in investigation without receiving such proof.

Ah! it is rejoined, grant this all to be true: of what good is it? This query has been repeatedly asked, and is considered to contain the force of an argument. The truthfulness of Spiritualism does not depend on its good or evil results. If true, it is the most glorious philosophy ever presented to the world. The future is no longer a far-off country, but is a near and clear domain, joining our lives, and the departed dwell there in supernal light, loving us still and receiving our love. Materialism has taught a dark and cheerless lesson. Religion has bowed her head to its sway. Faith has died out of the world, and nothing but positive testimony is of any value in religion as well as in science. The spiritual experience of the past cannot be renewed by faith. The age is positive. It demands accurate knowledge and not the show of it. It is at this critical moment that Spiritualism presents its positive demonstration of future existence. That it has met an imperative demand of the time is shown by the eagerness of its reception, and the hope even of the skeptic that it may be true.

[Hudson Tuttle,—in the "Radical" for May.]

**A Young Lady Attends a Revival Meeting and Becomes a Raving Maniac.**

From the Rock Island Argus.

One of those sad cases of insanity that are attributable to the excitement consequent upon a protracted religious revival, occurred in Davenport yesterday, on the public streets, whereby a young lady's mind is injured, if not destroyed for life. The occurrence was witnessed by a large number of citizens, and by none without a most genuine feeling of pity. The facts are as follows:—

About four miles from Ottumwa resided a family by the name of Fisher. There were two sisters in the family; the youngest, Lydia E., aged 22, is the one with whom we have to do. She came to Davenport two years ago seeking employment, which she found at Joseph Shield's factory, where she tended a loom. She boarded with William Nelson, on Main street. Here she lived eighteen months, working early and late in the factory, and winning the goodwill of every one by her correct deportment and unexceptionable character. Six months ago she went to live in the family of E. A. Tillebein, working still at Shields's, and there remained until the present time.

One night, about a week ago, Mr. Tillebein and his wife were awakened by a series of shouts, prayers, and singing, from her room. Upon going thither they found her laboring under a temporary attack of insanity, super-induced by strong religious excitement. She recovered in a few days, and has appeared as well as ever during the past few days, except an occasional wild look about the eyes.

Just after dinner yesterday she quietly left the house and walked directly through the water above the railroad bridge, over two and a half feet deep, and turned down Third street, where she commenced to swing her parasol, shout, and conduct herself as if demented. Mr. Tillebein had just left his home a few moments before, and took the street cars down to Western avenue, where, after transacting some business, he turned down to Second street, and in walking up he met Miss Fisher coming toward him with a rabble of boys following. Her clothes were wet through and through, soiled and torn, and she was talking incoherently. Mr. Tillebein could scarcely believe his own eyes that this was the neatly dressed girl he had left eating dinner with his wife half an hour before. An officer who had been watching her movements came up, and the two persuaded her to go up to Major Schnitger's, where a room was furnished her and proper treatment administered.

Miss Fisher has recently been attending revival meetings at the Baptist church, and had become greatly aroused on the subject of religion, with the above result. She is represented by all who knew her as a very amiable girl, of strict integrity and pleasing manners. The best of medical attendance has been summoned, and pleasant apartments assigned to her at the jail, where she remains temporarily until a suitable place can be provided for her.

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